

Must Remain in
Transcription Room

M 2260

May 24, 1973

Group I & II

The Land

So, this will be our last Thursday - I do it as if I have been here for months and months and months. Alright, it's the second Thursday. The only way we can make more is for us to come back, I think. But last week, you know, we did talk about, as if you have a little school work. I hope you didn't mind it, that I suggested it. I think it is sometimes really quite necessary to force, to force oneself really to become clear; almost logically thinking about the steps that are necessary when you want to work. First perhaps saying a little about why, so that you include motivation. But then the actuality of that, what is that practical application? And what are the steps you take. I've compared it sometimes with a prescription which Doctor Gurdjieff has given, like a pharmacist. You put so much calcium oxalate together with sulphuric acid and, you add a few drops of laudanum to make it taste well. Heat it a little bit. Stir it well. Let it cool and put it in the ice box, and then use

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it when needed. It's a prescription. What are the steps logically? And, I don't want to ask you one by one because it's not a school.

The question came up in Seattle about teachers or gurus or school. I said something about it because for me this is not a school, neither is Warwick and the Barn. For me there are no schools of that kind. We are not Socrates and his school - because we can't afford it. We can't spend the time like that. I have almost jokingly every once in a while mentioned the Barn as a place of leisure where one could come - The Barn being quiet. And during the week people could loaf; not thinking about earning money, coming there for the sake of philosophy, having a library where they could read and get steamed up - and then walk out on the lawn and cool down again. Where one can sit under a tree and someone else comes by and you have a conversation about Atlantis let's say, for five hours; things of that kind, like students on a campus. But you see we don't have that at the barn and I don't think it is necessary. I think it's only good for a certain Socratic school where you want to have theory and then perhaps you put it into practice, I'm very doubtful about it. Although I think that the constant contact with work, being able to think about it and to feel it and to see examples and to have quiet moments and that kind of a leisure will really teach you in a shorter time what a man should become. But even if he knows what he should be, he still has to apply it in ordinary life. Because I still think that that is the requirement. I don't think it is a responsibility or an obligation one has when one is on earth that you learn as much as you can with your head. And that the head, as they say, starts to steam. But that the cool-

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ing off period has to be there also and that the emphasis as far as Gurdjieff is concerned is always how to become a man, not how to become an angel or how to become an All quarter maintainer or how to become God. I think we have a very definite task to find out what is a man and what should he do. And he is living together with other people. He's not on an uninhabited island. He happens to be in what we call society. And he must know what to do regarding his own Work for his inner life and he has to use the particular ingredients which are given to him because he happens to live in the outer world. And the constant contact with the people who are unconscious will make him realize that he should do something else than someone, someone else is doing. And those who used to do something else they form a group and they want to be reminded when they are together as a group. And every once in a while take a little suggestion here and there and then again put it to practice for themselves in their life and test themselves out, so that sometimes when they have a meeting it is like a Sunday and then they are admonished that on Monday they have to remember what Work was.

And that is almost, I would say, the situation we are in. We have our own difficulties in ordinary life and we get into each other's hair. And you have angry states and you are irritable; you're confused; you don't know exactly what is what; you try to straighten it out. You come together, you talk about prescriptions for Work more. Maybe I'm a little ashamed that I haven't done it but I have all kinds of reasons for it." Logically, why shouldn't you rationalize? At the same time you also have to have a feeling of shame, because I think that goes together with the possibility of a development of an Inner Life. Gurdjieff calls it "organic shame". It

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means a shame that comes from your life - from your inner world; not from a cultural idea, not to be ashamed because other people are around. So it's not a question to be ashamed in the presence of others. An "organic shame" is that you are ashamed in the presence of God. That is organic, because that is life, life par-excellance; to see what your conscience as a little ambassador from God is telling you, or a conscience which is a guardian angel. And they tell you that you have to wake up to yourself and that you have to be honest.

Now, when we talk on a Thursday evening, and it is really, as I say, more group I, where you are forced to talk exact language, or when you, you might say, are asked to become a member of what we still call a nucleus. You know nucleus is not just a couple of electrons that run round. A nucleus has in it positive electrons and sometimes a little circle of negative ones, but the kernal is made up of a substance in which there is equilibrium - both positive and negative. And they are sometimes accompanied by neutrons. That is the sum and substance of an atom. And the electrons on the outside, they are just manifestations. So when we talk about a nucleus for a group, we talk about those who are in balance; those who know about work by experience and who can formulate it sufficiently clear for someone who asks a question. That is what I suggested last time, that you come prepared as it were now; and that you have gone through the difficulty and I hope that you have remembered it, that perhaps you have to write it down, or that you have thought about it. And it is not for me to ask you now to read it off, because you might say the damage is done. The damage being that you have made an attempt. And again it is not up to me to ask you, have you done it.

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I'm not your school teacher and I'm far removed from being your guru. And I have no interest whatsoever in ever becoming one. I'm not even interested in becoming a psychologist or a psychiatrist. I can leave that to other people very easily. All I wish to be is a reminder, somebody who tells you that Work exists and that it is really necessary to consider it seriously. And so that question in Seattle, I simply answered that the group as a whole becomes a teacher, or that when oneself within one's inner life becomes a teacher, so that that what is the truth is told by your inner life to the manifestations of your outer life. So that that what is really a nucleus for yourself is your essential Being, made up of positive and negative electrons, but that the real kernal is your Magnetic Center which is the positive value of yourself, because in the Magnetic Center there is no opposite and it is just a state in which there is life without death from where then this particular desire will start of wishing to set it free or to make the molecules, the little electrons around in the nucleus or in the atom and in the atomic structure of any particular kind of an element, make them run around in the right way in accordance with certain rules. So a nucleus has a task to see that what is discussed of Work is done in accordance with certain rules, like rules of prescription, of exact amounts, of definition, of what is meant as I say by calcium oxilate or any kind of a salt that you would use.

It is necessary to understand the position of "I". What is expected of it, why it is created, of course, and what it does really to earn its own living; because it is created for a very definite purpose. I want something there to remind me, but I also would say it has to remind me by being an example of what a man should be and, one hopes, can become; an example of consciousness and conscience. So that when one sees this "I", or even from our ordinary standpoint of

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unconsciousness becomes aware of an "I" existing, that then I look at this "I" for information which then the "I" can give me. And the only information that I'm interested in is that what concerns me, not information about how beautiful a tree is or that the straight of heaven, the streets of heaven are paved with gold. I have no interest whatsoever in anything of even spiritual life, then only in a very general idea when it comes to a preparation period I have to go through with when I am so-called "living on earth" and earth is a school for me. So that I can be taught by the proper teachers of this earth. And every once in a while there may be a head master like a messenger from above. And if I wish to go to a private school it is really my choice. And I select to go somewhere and it needn't be Yale or Princeton. It is something that is established within my own inner life of a spiritual structure. So I start with "I" as believing in it, of something that has spiritual value. I don't even want to say it has a form. Because if I talk objectivity, I try to see it as much as without a form, because I see my subjectivity as the form itself and I would like to see "I" as life. And therefore I create it in a form of a spiritual something and since I don't know very much about spirits, I say it is as if it exists; because I know it doesn't exist like ordinary matter exists, or like something that I call a personality. It is quite a different kind of a thing, an entity which has of course a validity and a function and to some extent even an existence. But the existence is partly ephemeral, because if it, even if I say it was to have a container which I make and asking God to put life into it, that life for me is ether^eal. It is as yet not put in a form when it comes from above.

And only when it would be put into the form as a result of my prayer to God. then I hope that this "I" can function because it has life in it. Life of a certain higher nature; that is, life of freedom, since I only know life in bondage. Therefore the life in freedom, given freely from above, has more value. That is logical, because my whole idea of Working is based on the assumption that my life is bound up and that it is necessary to give it freedom in order to give the proper perspective to life itself, of myself; that is, life of me. And I wish then that this life of myself could exist free from the form in which it now exists which is my body. So in trying now to see what is this "I", I have to admit that it is not as yet in any concreteness existing. And although I talk about it as if it really exists, because that's the only way I can bring it down to earth, in reality it probably does not exist in that way. And at the same time, I do want this "I" to have a certain kind of authority about me or above me, and about me, that is, concerning me. And I continue to imagine it to exist in such a way that it can have a value, that is, as an entity, without having a form as yet, because the form belongs to me as a subjective pattern. But I want to be interested in what life is going to tell me so that afterwards this "I" can set free my own life which is represented in my Magnetic Center. And the whole story of the prince and the sleeping beauty is really this question of an "I" trying to set free what is in Magnetic Center. And that what is necessary for the prince is to continue on his journey until he finally finds the kind of a - in that story of course - a kind of a girl or a woman with whom he can fall in love and with whom he can join. Now the idea being that this "I", being interested in me, has to discover in me what is my treasure, what is still unsoiled - not spoiled as yet. And he also has to find out what the

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existence could be when that kind of a condition exists with Magnetic Center. So he has to go through the rules of ordinary subjectivity to find out what is covering up this Magnetic Center. And on this journey he has to travel through me. That is, he has to become acquainted first with my body, which is the earth. This prince has to become acquainted with my feelings, which is a planetary level. It has to uncover that what is without dimensions, which is my Magnetic Center, which is really my sun within me. And you might say the particular obligation which this prince has is simply that he was ordained to associate with me upon a command from above, when my prayer is addressed to God, to send this kind of a prince down in order to uncover within me that what is the highest value of myself. Now for that purpose it doesn't matter if the prince exists in a form I am familiar with. It would be very interesting if it actually could become that, but I have no particular reason to wish it to be like that provided it has power, provided it has existence, provided it has life, and provided it has willingness to see what I am, to find out. All of that can be done within myself in imagination of something existing which starts to function. So I leave out completely now the question of, let's call it, the solidity or the form of "I". I want "I" to be like a force and quite definitely a positive one. A force in relation to myself, which of course also knows what the difficulties are that will be on the way when this prince has to travel through my behavior forms and exterior, through my emotional conditions and finally reach the point of no return within myself. And on the road towards that he is seeking, like Parcival, The Holy Grail within myself - the treasure that is there, placed by God within me when he gave me life. And so the

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imagination or the reality of "I" does not really count because my interest is solely to have a description of myself as I am, as it were, indicating for the prince when he travels what is a map, his road map, through me to reach the treasure where it is buried. Now, the prince has a hard time finding where it is buried, because I cannot tell him really; but for that I need help and then I ask him to tell me what I really am so that then I can become honest and then in that kind of honesty I will be able to tell him the truth. Because as soon as he knows that, he will know the road and it's up to me to wish him to investigate and to be honest in reporting and to tell me then the results of such a report so that I then will be able to say where the princess is sleeping. You see it is as much a discovery of myself as of the prince, but the prince suggests it to me, then I do the work - I myself.

This is the way it is taught. One says an "I" exists and this "I" has to have a certain function. It has to tell me certain things about myself which have to be truthful, because otherwise it's of no help, neither to the prince nor myself. And that is why I talk so often about what is really Work so that you can understand it. So that then certain things can be set in motion and that then you can expect results. The difficulty is that there is so much interference. Almost, I would say, the particular current that is necessary as represented by the prince or "I", is bothered by electrostatics, by constant interference of all kinds of other currents sent out by me in my subjectivity and they prevent this kind of a force as represented by "I" really to do its work. And my interference is that I wish to hold on to that what I believe in myself, even if I say that what is my body is real for me, maybe my "I" says there is another kind

of reality which is based on esoteric knowledge and on ethereal qualities of spiritual values and not your body. And I object; that is, this what I am as a person objects to these statements. And even if this "I" tries to make inroads and wants to reach an essential quality of myself, I put obstacles in the way, and I don't want to open the gates because I say, " I'm afraid of you. Don't tell me that I have to lose certain things which are precious to me". "I" is very wise, even at that time. But it has tremendous power because it is still imaginary. And it still has a quality which is not of this world. And because of that, it has an ability to tell me things in a different way. So even if my intellect is not immediately susceptible and perhaps even rebellious and opposes it, this "I" has another side to it and it becomes a conscience to tell me emotionally what is really required without having to go through the definitions and formulations or an intellectual approach. It starts to bother me a little bit simply by the presence which I know, I say which I, in my unconsciousness, even become aware of as something existing. And then it says " But I am present to you and I want the same kind of information, but this time I don't want it in words. I want it in intuition. I want it as if there is a feeling which you also can recognize as a feeling without putting it into words." This already becomes quite essential for oneself, because on that is based a real wish to find out. And really allowing this "I", or this prince--the prince is of royal blood, it is really as if it is sent by the King, but the King is far away. And he can not come as yet, because he doesn't want to. He doesn't want to appear in unconscious states. His state, that is, his country, is a country of consciousness. He wishes that

the prince should become that, but the prince has to learn, and for that reason is sent to an unconscious country in order to find out then what it is that is required of how to find the way to an absolute value. The king cannot tell him because there is not enough experience in a conscious state. But when he goes and sends this prince to an unconscious country, there is all kind of opportunities to find out what are obstacles and what are the difficulties on the way, and therefore such a prince, or Percival, he learns when he goes after the Golden Grail, which of course is described in a conscious country as that what is.

And so, one starts to think what will this "I" do, and to what extent is it different from what I already know. Many times of course I know that that what is my thought and my feeling are putting up obstacles against the entry of this what is of a higher value for me. And my "I" cannot-- my "I", real "I"--cannot penetrate. And moreover, it is situated in situations around it which will not allow for an existence, and for a little while it doesn't even get food. And still it has life, and that life has to be fed. And when I don't feed it, it disappears. Where it goes I don't know. You see, sometimes certain things that are spiritual start to crystalize out and sometimes become visible, but when there is not attention paid to them, they disappear. They disappear again in vapor or in smoke or in thin air. And it's only when one calls for them and brings them back to earth that they are willing to appear, because apparently then there is a reason why there is that question of asking them to come because one needs help and hopes then that in such a crystalization of an, of a prince I call it,

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still of that kind of quality of spiritual value, that that then when it is called is also called upon to help me.

When I make an attempt to create an "I", I am expectant that this "I" is going to do work, because that is why I call him. And for that reason I have to be open to that what the "I" is trying to tell when it is functioning or I have to be kind; I have to make sure that this "I" will want to continue to exist with me so that then my particular expression of myself including manifestations is sufficiently indicative that there is a real reason why I want this "I" to exist. So even the creation of "I" as a result of my sincere wish may not be enough for the "I" to continue to exist. And I have to give this "I" all kind of food in order to entice it to stay with me - to make it feel at home. For myself, to see what is necessary or conducive for wanting to have an "I" stay with me. For instance, an "I" cannot stand too much tumultuous chaotic conditions; it cannot stand too many thoughts in my brain; it cannot stand a great deal of emotional upsets; it cannot stand any kind of a worry; it cannot stand any kind, of course, of hypocrisy; it surely cannot stand any vanity. Because in the presence of all such ordinary qualities of a human being - virtues as well as vices - this "I" must disappear. It cannot be there because it cannot understand why a person who has such qualities still wishes an "I" to tell him the truth. I have to make within myself a very definite switch, so that the reason why I call "I" is exactly because I find myself with such qualities. And therefore when the "I" could appear I ask this "I" not to pay attention to my qualities; not to define them, not to criticize them - simply to acknowledge them because that is what I am. Sometimes I even say if this "I" could see me as I really am,

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he would already stay away because he has no message. And therefore I want this "I" to be Objective to me. It's the sole reason why I can hope that this "I" will continue to exist with me when I am acceptable to this "I" the way I am. I will not allow any kind of thought to interfere with that process of an "I" coming to visit me. I don't want any possible consideration to enter into "I" or to be an obstacle in the way. I don't even want a distance to exist between the "I" and myself, because on the distance there can be many thoughts. When one has to travel, one has, one is apt to think about where one came from and where one is going to. I am going towards "I". I have a certain distance to travel, and I only will know that "I" actually can serve me when I am at such close proximity that this "I" becomes part of me. And so, you see, there is really the nut shell of Work.

I don't want this "I" to have any chance of seeing me as I see myself, but I want this I only to see my life. The question of bondage is my affair. I know that; and I know what's in the way, but I want the "I" to accept me. I say, "as I am". Sometimes I say, "as is". You know, we use that term in the trade. Particularly in silk. When you buy it and it has a few bad spots on it, it's not exactly right, it's not perfect, it is sold "as is". You take the chance. It is not told what it is. It just happens to be the way it is and when you open it up and look at it, you find out what, what particular faults there are. I am, regarding "I", "as is". Sold to him for the purpose of using me and telling me then what is really my "as-is" condition. So that then I will find out what is the reality of myself. And it is of course the different imperfections of myself that my "I" will tell me about, but since it is sold "as-is". the "I" does not inquire

at that time about my properties. It will not wish to see me the way I see myself. But it can see my life. And it can see that this life is bound. And then it can understand the reason why this "I" was called into this particular act of freedom, of setting that what is life free. Then, you might say, if it accepts that particular position, and almost I would say it has to, since I am very serious and since I make all attempts I can to hide what I am - I wish this "I" to accept me the way I am - then of course when it goes home as it were and looks at what I really am - all the different faults, all the different things that were misconstrued, all the things that did not go in the right way and made imperfections - they become known to "I".

Now, it is not right to say that this "I" will not tell me, because "I" when it comes down to me, has two properties: one, the Son of God; the other myself as I am in my form. The "I" is the bridge between that what I am now and what I wish to become. And on that road of going from one - this place of earth - to the other by means of different steps, and I don't know how many, and I don't really care, because my first requirement is to be free from where I am now. And then later I will see how many other steps there may be. So, on that particular road all the different things that I am - that is the imperfections - will become known to "I" and to that quality of "I" which turns its face to me, since the "I" is really a certain entity which is made up of two particular qualities: one, as I say, a spiritual value and that kind of life; the other, my own form, which reminds the "I" of my existence. It uses for the purpose of contacting that what I am, in an Observation process, first, to register, and we call it "Awareness", and the other is "Benevolence", of indicating that

this "I" is willing to help me. And so this Work consists of that kind of an "I" functioning and then giving in return for the food which I have prepared, because I do prepare food for "I". I put myself in a certain state of expectancy. I wish this "I" to be present to me and I don't want it to go away. I do my best to hide what I already know and I ask this "I" to be Benevolent in accepting me as I am. When I succeed in that, there is room for "I" to stay with me. Then I have a Participation of "I" with me as I am; or sometimes I say I have the representation of God present to me in my daily life.

So, what do I want from this "I"? The creation first. The existence, that what makes it interesting for "I" to exist, is a relation from above with life given to come down to this earth to me as a matter of fact in a certain form for the reason that then I will understand spiritual values when they are as it were crystalized in a form that I can recognize. And ultimately of course knowing that in this kind of a process, the form will become less and less important and that what I believe in is my own life particularly if there is an opportunity that it can be set free. That is the aim.

All right Bill.

(Side Two)

So, now we can have a quiet moment again and turn the light off. And now we can think again. Mechanicality many times prevents you from thinking - real thinking. It prevents you quite definitely from being Aware or for an "I" to be Aware. Work becomes very simple when ones sees it as something that you wish. When you wish fervently, you want this "I" to tell you the truth; because then you will know what is the matter with you. You have to Work against many tendencies and traits of your character. You have to become acquainted with yourself. A great deal is necessary to till the soil of your own earth, that

that what is your body can be understood better so that when "I" comes and shines on that what are the conditions of this earth that many tendencies will melt like snow for the sun - in the presence of the sun. There is already a great deal of that kind of light that is given by the attempt to wish to Work and by many attempts one makes when this "I" tries to exists or that I wish it to exist and furnish for it all kind of food at different times of the day or night, that then I hope that simply the presence of that will already enable me to see a great deal of what I am. And I start with that, because one of the first results of Work on oneself is of course the increased knowledge of what I am and more becoming truthful about it because I don't want to live in the world of associations, in a world of rationalizations. I want to be either one or the other; that is, I want to be asleep and sleep without dreams, or I want to wake up, also without dreams. I want to make a reality of my attempts of creating "I". And in that reality I want to see this "I" existing as something that is then real for me on a higher level of being, without describing what is meant by that kind of a reality or even comparing it with any reality that I am familiar with.

But you see now what Work ought to give you is really an increased interest in yourself. So that even the kind of attempts you must make and although they may not be hundred percent Impartial, you should already have such interest in seeing yourself as you behave that then you are called as it were to account, to give an accounting to your inner life to see if actually that what is taking place on the outer life of yourself - that is your form of manifestations or the manifestations in the certain form which many times is quite superficial or the different what I call the acquired characteristics which belong to the surface and are given to you or formed in you because you happen to

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live on earth in this particular period - that you start to distinguish more and more what is essentially you, on which you can start to count a little bit more than just what it is what you are doing in the outside world. For instance, it should give you a very definite desire to be truthful. Work should enable you to make your promises stick. It should enable you already in the beginning of trying to trace relationships you have towards other people. You should already try to think about what is wrong with you in relation to others. It will take away from you a certain form in which you believe that you already know this or that and you start to question it. All of this is unconscious, but you see I'm interested in finding out what has been laid on to me as a characteristic. And I want to know if that kind of a characteristic is really worthwhile for my life or is it just something that happens to be for my living on earth. And I make a distinction now between that what is that life within me in my Magnetic Center and that what is life which exists in ordinary little bits of cells which I really don't care very much about and only that they happen to give me some food or drink or some economic values or superficial communication with other people. And still then, I say, "that is also a form of life for which I am responsible". And the process that Work on oneself should give as certain facts besides that what I call knowledge of oneself, is also a knowledge of behavior. That is also myself in action. And to go back and forth, to consider what I am and what I have been and what I believe I actually possess and that what I do not possess because it has been, as I say, "laid on to me". It was just a kind of limitation or that what I call sometimes "reaction" to activities of someone else. I must revise my relationships with everybody. I must see myself in a variety of conditions of ordinary life, with my friends and enemies, with my people I work with prof-

essionally, with my ideas about that what takes place in the rest of the world - my reactions to them, and see what they actually are and the reasons why I have them - my interest in a variety of different conditions which I many times have not even thought about but nevertheless belong to the world as a whole and definitely to a certain section of the earth where I happen to live.

And for that reason it is quite easy to see that after several years even of contact with Work that I probably have changed in my mannerisms or in the different ways I have been and I still are or on the way of losing certain things and getting through with certain things easier and substituting for that kind of behavior other forms which are more "permanent" I call them; that is, also more reliable. I do not know what will happen with such things when I die, but during this lifetime I have to acquire a certain form of discipline for my life so that then when, you might say, the prince within comes and asks me then the truth about what is really crying within me, that I will be able to tell him: "this is the road to follow; don't waste too much time on the surface of my life; come inside within my essential character; come to me where I am as a type existing as a human being dictated upon at that time by means of all kind of astrological facts without knowing exactly why I have been and become that what I am now, but from that kind of realm I will be able to tell you approximately in what direction my real life exists and for which reason I've asked you to come and help me". Why is it that this "I" is interested in that? Any cry of life arouses the sympathy of any life which is free. The cry for life may be because of bondage, or because of imprisonment. And life that is free has an obligation to find out why such life has to stay in bondage and for what reason, or perhaps offer the key to open the door and let it be set free.

This is the process of Work on oneself. "I" will be interested in what I am to enable me to lose my bondage, my being in prison as a whole, my being unable to tell the exact road to that essential essence value; but with the aid of that what is life, which can recognize life, I will gradually change and also start to recognize life itself and not be interfered with by the form. This is after all how I lose my vanity. That is how I lose my self-conceit. That is how I will be able to spare that what I have in the proper way with others who wish to share with me. This is the way I discover what my life really is worth I say I have to get rid of certain things which are obstacles. I say sometimes that self-love is the most important thing to get rid of. I have to learn to see that I am only a little bit of a form which happens to have life. And that life is still bound, so that the real value of life is not even known. And I think that in the form, in the way I behave, in the way I so-called "am" regarding other people, what they say or even what I think, or what I feel, that that is the reality of myself. And of course I know it isn't, because it is not that kind of life bound in that way. If it is set free, then of course the form doesn't matter anymore. The struggle for "I" existing and telling me the truth is to make the form transparent so that this "I" actually can see what is life within. It's exactly the same for me myself. Under the influence of "I", I start to consider the forms of my behavior transparent. I do not wish them even to be noticed by others. I want to make them invisible, because I want the others with whom I have dealings to see what is my life and the motivations and the reality of my life without taking on any form in the end. I want others to see me as I am, but this time my life, and my inner

life, and my essence.

So the problem for Work on oneself comes down to the recognition of what I am essentially. And I should see certain results of that. When I Work and I am in contact with Objectivity, in trying to create it, I have to see that that what then becomes an objective as it were part of me, starts to affect me the way I am now, subjectively, and that there is gradually that kind of a change over, a wish to be more truthful to myself, as I said a little while ago, "to keep my promises"; but also to wish God to understand me. Because even the prince is not enough; it gives me at a time a certain guideline. I also know that the prince has his own function to fulfill and will not stay with me forever; neither will my "I". My "I" exists only for the time being to serve me as a guide, and to create ultimately a fusion for myself to become a unit, but when this unity could exist and is a result of fusion, of a joining together then of the three centers, then as a unit, there is no "I" necessary any more because all of me has become the quality of "I", itself. That is, there is an Awareness which is intellectually pure; there is an emotional state which is based on the wish to give and not wishing to receive; and there is an ability to do with my body without having the body wish for itself what it wishes. And so, there is no more reason for "I" when the three bodies we talk about have been full grown and have actually reached that state of a possibility of fusion. Of course, that is, you might say, an ultimate aim, but in the meantime, what is the result on me when I Work--more and more an ability to be able to make the three centers work together. So that what I can do I can do more wholly. I mean by that in two ways: more as a whole, an entity, and more holy, as sacred. That

I must know as a result of Work and this constant attempt I make, and still saying that perhaps it is not as yet hundred percent or ten percent Impartial, it is an attempt I make to be honest with myself that then I will discover certain things within myself by means of which I will be able to use parts of each center to join into an effort which for me becomes a sacred effort to become whole.

Now, I wish, when I Work, to see these kind of effects on me. I want to see that that what I am as an ordinary man is changing. That there is more understanding; that there is less vanity of myself; no further need of a conceit; no further wish to be acknowledged even; that I say "I am what I am to the best of my knowledge", almost I would say I give what I can give without any wish to be even received or to be recognized but I like to see if that what I am could be recognized in order to give me stimulus to continue." And then I say, "such a stupid fool I am. When I still believe that it is necessary to be recognized by those where I wish to give something to. Let them be if they do not wish to recognize, if I for myself believe that I'm honest." But then I become free in that form of life and that is recognized by "I", because then this "I" becomes a friend of mine. And it says then, "It is right that you lose yourself but then you have to find me". The "I" is then recognized by me as a guide. It is that state in which that recognition enables me to become a man. It is based on that kind of a presence of "I" first and the wish to become like an "I"; that is, honest and sincere, ability to see that what is, and benevolence to wish to share without restraint, without wish even to be recognized. I've given it many times as a definition of Conscious-

ness, or as a definition of the Sun. When the rays of the Sun which for us is still a shining matter of that what exists and gives light and for us gives heat, even if I later on will want to change that, for the time being, as I Work, it has that kind of reality because that is a concept I can understand. That the Sun keeps on shining and is, and because of its Being continues to be what it is and is inexhaustible in giving off light without shadow, without anything that hampers the ray of light. It is that light which makes the form transparent.

You see, my aim with Work is to become clear about that kind of simplicity of the creation with the wish then that that creation of "I" gives me information about myself and then adding more and more to the self-knowledge I already have. And after some time substituting my subjective self-knowledge with that what is an Objective kind and which I may say is more reliable or is truthful or remains that kind of knowledge in the presence of God, because that more or less becomes my criterion. I say this "I" is a representation of that what ought to be but isn't. And I wish this "I" to tell me then how I could become that what I should become in accordance with the rules of Objectivity--not of this earth--the rules of the Solar System as a whole, or perhaps the rules as enunciated by the Sun Absolute. I've talked several times about the triunity of the Omni--Omni-concepts; of that what is necessary for a further understanding of what really is the existence of the universe. Sometimes I've said the universe for me, as it is now and where Work of this kind is necessary, should gradually become a cosmological event, of that what then exists as existence only can exist without time; so that not even Heropass would eat me up. Although it is in constant action and the forces which are there counteracting each other cause an equilibrium to exist in which then I become that equilibrium. And the outside of

me are simply like rays, influencing me and being sent out from me.

This kind of an ideal I have in mind when I say, "what should be a **harmonious** man, what should he really want to become?" I have to overcome many things when I see what I really am, but I want to do it gently because I cannot **break** myself up. And I cannot say "this is wrong and that is wrong and that is wrong" when it is more than too much. You know when a person is burnt and there is a certain quantity of his skin that is burnt, forty or fifty percent, he can't live any more; it is too much. When a person discovers that that what is wrong with him and this and that, if he adds it up it sometimes may be too much that he cannot live, that he cannot stand himself. And he has to reduce as it were, his observation. He does that by becoming engaged in ordinary work, so that less and less attention should be paid to the effort to Wake - Up. There has to be a balance wheel within one, a definite sense of wishing to be in equilibrium and find that balance. This is the balance between how to remain unconscious and how one should become Conscious at the proper time. All of that of course becomes a little confusion and if there is too much thought of it, you lose yourself in that already. If you start to be critical about the results you achieve, you lose track of that what is already there, because you don't see it. And you stare yourself blind on the things that you either expect or that you believe in still do not exist as yet. And you formulate your negativity. In simplicity and being reduced to just eat bread and water you will reach a state of heaven in which you will have nectar and manna. The seeds that are planted on this earth will give off fruit recognizable by those who live on this earth. There will be a few plants which will reach up to heaven. This is the way one wants to grow up as a result

of that form of life existing, which when it grows away from this earth gradually loses all the ingredients which have come from the earth, and becoming more and more affected by that what is of a higher region--away from the atmosphere, finally outside of the atmosphere--and not more interfered with by that what comes from the earth. The first stepping stone is an emotional level, I say in the Kesdjanian body, of that what can exist when I learn the language of an emotion. My wish to Work on myself of course is based on the necessity of wanting to grow up; not just to be free. When I'm free, I can do with my relations on earth anything I like. But when I want to grow up, I have to adapt myself to the conditions which do not exist as yet. That I call from the Participation process, I experiment a little bit within the realm of my own framework. But the ultimate requirement for the building of a Soul is that that what is given to me becomes food in certain conditions in which then the ordinary affairs of ordinary life have been already absorbed. They have disappeared. They are no longer existing because I don't pay the value to them that I used to. And still a great deal of Work still has to be done. And then I wish to create such conditions that whatever may come I will have to find an answer. That I call this intentional suffering--that period in which I must labor, but only when I can remain Conscious in laboring.

The motivations and the prospectives, we talk now about that. What you have to attend to for yourself is to make statements about Work at least once a week, so that you are constantly reminded, for two reasons: one, to see what you have talked about during the week and to see if that what you have said about Work and your own experiences has been right; and the second is, to prepare for the future week of what you would like to say and what you have as yet not understood, and that for that reason you will want to Work in a certain way,

that is, by examining what perhaps is known and to study and to read and to sit down and spend the actual time in contact with this form of esoteric knowledge. I say it is a requirement for you as Group I particularly to continue to exist. I think it is still necessary to see if those who come to Group I actually can fill in that little document that I've asked for. To talk in a language which is understandable about Work--what it is, as an ABC, or as an emotional approach of the presence of "I" to you, or in that what is required in the understanding of a sensing of the ability of the physical body existing and reaching, because of that, a freedom of itself so that then the physical body is ready to die. All of that is required in one sense as something that belongs to the totality of attempts for wishing to Work on oneself. And that it is necessary to see that all three really should be attended to in different measures dependent on what one is, as required, as requirement for a certain type to be either a little intellectual, a little emotional or a little physical. But whatever it may be, that there is more and more of that kind of understanding of wanting to within oneself a nucleus of that what is in balance between the electrons of the outside behavior forms and that what is within oneself where is really the proton, that what is really primary important, what is really the positive value of a man.

And so you must talk on a Thursday. Tomorrow we won't have a meeting, but Saturday we will. And on Sunday we will. And we will probably at lunch talk a little--at both lunches. And in the evening we will talk with questions. And you have to make statements, or what is necessary to be said, and what you feel you want to say.

How will I say this now? I really want to beg you to make questions. Because you have to learn to formulate in the presence of others, a little bit, even stammering. But you have to get out of the state of silence into a little bit of that kind of participation with a group--saying simply what you have done. After all, it is your own affair. It's not even a description of something that you don't know very much about. You talk about your own life and your attempts in accordance with your wisdom of what you know about Work. And this is the way you contribute. And you have to make that kind of an effort, so that when we talk again on Saturday evening probably, that you bring to a group something of yourself, that what is your own, what you have acquired, what is now your possession as a result of an experience, and an experience which has to do with the honest application of what you know about Work in your daily life. And describing it a little in detail, of where it was and how you were and what you tried and how, then, this and that happened, or what you say or what was the result of such Awareness, of what was it that you were as a man. That you can give a little description of yourself based on that kind of knowledge--your behavior or even what you felt or what you thought; how you were. So that, then, you have an honest description of yourself as an ordinary human being. How necessary it is to extend the existence of "I"; that is, in the continuation of its own existence, so it is not only a little bit of a flash, as a moment. But the continuation and expanding of that moment into the reality of an existence in which for the time being there is no particular other measure than just that existing; and no measure even in time. But that will include in the unconscious state the continuation of that what is your body doing, and your thoughts and your feelings still being active but now constantly under the supervision, you might say, or the scrutiny of an Objective Faculty which remains Objective and will not judge what you are thinking or feeling and that you have the--the courage to be able

to say, "This is me. These were my thoughts, this was my honest feeling. This was the condition of my body. And I tried to accept that what was for me the truth".

You see what I mean, really? I would like all of us to Work much more together. You Work individually. Many of you know what it is to Work. There is in this group a very good understanding among each other. There is still something to be done--a sharing with each other of Work experiences. You are making attempts, very good attempts of cooperation, of sharing in that sense and caring. Now you have to learn how to talk about a fundamental problem of Work on oneself. In small groups. In the ability to be honest when you are together with two or three of your friends, and that you really talk about the kind of research which has yielded some results, and a judgement about such results as to the value for your life. To encourage others who have not as yet come to a conclusion that Work has helped them any, to assure them that there is a possibility that they will see, provided they keep on being as simple as they can. And that sometimes why they don't see it is because they're still a little bit too much involved in their own unconscious life. All such things will become gradually more and more clear, but they will not become clear unless you make an attempt, and for that you have to have the wish. And if you don't have the wish, pray to God that someday you will have it.

So maybe, that was the little instrument, wasn't it? I'll see you Saturday. Come as much as you can, many of you. Make Saturday a good Work day for yourself, but maybe, since you know I will be here, I believe that perhaps you hope that I will see you when you come. I don't care really at the present time what the reason is as long as you come with the wish to grow up.

So good night. I'll see you then, Saturday.

Good night, everybody.